

87

INDUSTRIAL
SCHOOL MOVEMENT.

hates only
C. L. BRACE. *1826-1829*



Digitized by the Internet Archive
in 2017 with funding from

This project is made possible by a grant from the Institute of Museum and Library Services as administered by the Pennsylvania Department of Education through the Office of Commonwealth Libraries

ADDRESS

UPON

THE INDUSTRIAL SCHOOL MOVEMENT,

DELIVERED AT A

Union Meeting of the Ladies of the Industrial Schools,

AT

UNIVERSITY CHAPEL,

NOVEMBER, 1857,

BY

C. L. BRACE,

SECRETARY OF CHILDREN'S AID SOCIETY.

PRINTED BY REQUEST.

NEW YORK:

WYNKOOP, HALLENBECK & THOMAS, STEAM PRINTERS,
No. 113 FULTON AND 43 ANN STREET.

1857.

1



ADDRESS

ON

THE PROGRESS AND EFFECTS OF THE INDUSTRIAL SCHOOL MOVEMENT.



LADIES :

Something of the freshness and enthusiasm, with which these labors for the poor were commenced in New York, a few years ago, has already departed. The face of suffering is no longer new to us. We have become used to the squalor, the rags, and the tears of penury. The history of poverty—its struggles, its hopes, its vices, and bitter disappointments—has become to us an old story. Through the pleasant sentiments, which belong to the first helping of the miserable, we have stumbled on the hard resistance of the human heart—its unconquerable stubbornness, its pride and passion, its mean deception, and base ingratitude. Want and Crime, even among children, have been seen to be no sentimental or romantic things, but rather the most terrible realities.

Whatever were the motives of those of you who went down among the dens of beggary and vice, and tried to lift up the fallen, and to save the yet uncorrupted—whether a passing gush of humane feeling, or sympathy with friends, or custom, or a deep sense of duty and intense desire to imitate your Master—time is trying these motives. Time is the best test of our work. It is only persistency which

proves the genuine quality of any man or woman in a good enterprise. The enthusiasm which can begin is little; the romantic feeling which, with the multitude all applauding and observing, can lead to works of self-denial, is of small account; but when, for years, under the palsy touch of indifference, against ingratitude and obduracy, amid worldliness and neglect, the humble labors unknown or despised, the friend of humanity can still labor on for the deserted and sinful, satisfied if he but wipe away during his short span a few tears of sorrow, and in his poor way follow after the highest Benefactor, then we may say that such humanity, or such religion, has a sound and real basis, and is worth something to the world.

In this particular movement of the Industrial Schools, we gratefully record how many, under weighty cares or various engagements, have continued laboring in it throughout, or have only been compelled to abandon the field by more pressing duties and by delicate health. It is something for a delicately-nurtured woman to go forth, through wet or snow, to a distant and disagreeable part of the city, and there gather about her a class of filthy, neglected, vagabond girls, and faithfully labor to instruct and reclaim them; but to continue this for three or four years, as many have done, teaching, visiting, expending money and time for those who can never repay, and, perhaps, will never appreciate the motive—this is truly something worthy of being remembered.

Two years ago, a lady of fortune and culture, educated in the most artificial circles of English society, breathing the very air of refinement and luxury, left her home and pleasant circumstances, crossed the seas, and, in the midst of wounds, disease and death, devoted her life to tending the sick and the mutilated, to visiting the wards of pestilence and to soothing the lonely agony of the dying soldier. Through

the confusion and disorganization of the campaign, she is beheld, not merely scattering looks and deeds of sympathy, but, with a woman's sense of order, infusing into one branch at least, of the British army, organization and system. To the eye of the Christian world, perhaps to the gaze of history, the most heroic figure on that blood-stained battle-ground of the Crimea, standing out against the lurid smoke and red glory of the conflict, is the simple delicate form of this Protestant "Sister of Charity," amid the sick and the dying. And changing Longfellow's beautiful verses, we may say,

"On England's annals, through the long
Hereafter of her speech and song,
Her face its rays shall cast
From portals of the past,

And FLORENCE NIGHTINGALE shall stand,
In the great history of the land,
A noble type of good
Heroic womanhood."

And yet, for the last four years, there have been Florence Nightingales with us, whom the world knows not, and whom history will never record. Women, passing through the cells of prisons and the wards of the fever hospitals, scattering words of Christian comfort; women, going to the beds of the dying poor, and telling the forsaken ones of the un-failing Friend; women, coming day by day, or week by week, to the school of the children of the destitute and vagrant, and laboriously striving to infuse a higher life into these outcasts, or giving up time and means to managing and directing the Institutions for the friendless and criminal.

Such unnoticed charities infuse themselves through our hard and selfish life in America, like the springs through the rough mountain-side, until the barren rock is covered with verdure and flowers.

Nowhere has modern society given such a position to woman as in America. Her influence is without measure, wherever it is directed towards what is noble and elevated. Education and social advantages have often bestowed on her in this country, powers vastly beyond the sphere in which she moves, and aspirations for the most expanded and highest fields of human usefulness.

There are hundreds and thousands on whom life has placed no peculiar burdens and responsibilities, and who are conscious in themselves of far higher faculties than are ever exercised in their individual circles. To them, the rich, the refined, and the cultured, Christianity says: "I call you not first of all to high and conspicuous duties—I offer you that which the noble heart should always most of all be glad to receive—the task of beneficence to those who can never honor or repay. I place in your hands the weak, the sick, the poor, the outcast. Give to them, even as a greater One hath given to you!"

And in what branch of life is there such room and demand for invention, for judgment, for all the refinements and gifts of education and above all for the highest impulses of the soul, as in this labor for the lower classes? The ingenuity of instruction for degraded and impatient minds, the patience, the faith, the carefulness, the power of management and of business arrangement, the care for the practical present, as well as the consideration of the more ideal and spiritual results, the courage with the evil, the delicacy with the afflicted, the perseverance, the deep Christian hope necessary, are indescribable, except to those familiar with the class and these labors.

We sometimes hear an expression from persons engaged in such efforts, as if they were expending powers too great and labor too constant for such a narrow field. "Why should we," they say, "devote such talents, such culture and this position

to these miserable creatures?" Not to dwell on the consideration that the world may take by no means the same estimate of their powers that they do themselves, what an unworthy thought for one professing to follow in the footsteps of Him who was, most of all, a laborer for the ignorant and needy. No; the most costly ointments, the most prized treasures—your refinement, your wealth, your culture—all that nature or education has bestowed upon you—genius, talent, character, are to be poured out, without stint or restraint, at His feet, in the service of the poorest of His "little ones," and even then we are to feel that the offering is nothing.

It is unfortunate, in one point of view, in this country, that ladies have not the feeling of hereditary duty to the poor. In England, a woman of rank or inherited wealth takes, as a necessary part of the responsibilities which society lays upon her, with her privileges, the task of helping the poor. It is the custom, and it would be as indecorous for an English lady of rank in the country to neglect her destitute tenants, or neighbors, as to forget courtesy towards her own class or reverence for the church.

Of course, this is a poor substitute for the individual charity of a soul full of compassion and sympathy; still, on unthinking and matter-of-fact persons, the customs of their class have an important influence. The habit of generosity and beneficence, even if it be conventional, is better than no generosity at all.

But, in time, may we not hope that, in America, wealth will not merely feel the graceful obligations of its position, but also the higher duties which Christianity claims.

Yet, it should be remembered, the great support of this movement for the poor is to be, like all charitable movements, from the class of moderate means—those whose sympathies have never been contracted by the influences of excessive wealth, and whose education and practical habits,

and, above all, whose deep religious principle, fit them to mould and reform an unfortunate class.

It might seem a strange season to plead the cause of the poor, when poverty is knocking at the doors of so many rich; when misfortune has entered so many splendid homes, and retrenchment, economy, and even need, is the absolute necessity to such multitudes. But the generous mind will never make its own disasters an excuse for being indifferent to the disasters of others even more unfortunate. This is, above all, the time for remembering the poor. To them the reverses of the upper classes become ruin. This financial earthquake, whose quivering shock is now rolling over the grand centres of commerce in England, and France, and Germany, until it reaches the most distant emporia of Asia, prostrating long-established houses, and destroying accumulated wealth, shakes to the ground even the humble home of our own street-laborer. Suspension with the merchant, becomes with the working-man, bankruptcy and threatening starvation. Haggard faces begin already to frequent our benevolent offices; and mouths unused even to tell to strangers the misfortunes of home, must now per force beg for bread for the children's sake. The saddest of all sights is seen—the decent poor, the honest poor, clad in the only garments of better days not given up to the pawnbroker, asking at public hand, with unrestrained sobs, for the bitter bread of charity, which only a year ago they would have rejected with scorn.

It is for these, this winter, we must labor—and it should never be forgotten what are the real dangers of this terrible season. They are especially two:

One will arise from *our pity*, and the other from *our neglect*. One is, that injudicious charity shall degrade the poor, and create a class of paupers; and the other is, that the children of the poor will be forced by want into petty crimes, and a

new class of confirmed criminals and law-breakers be thus educated for the future.

Let us have, in the name of manhood, no more public "soup-kitchens," where human beings take their turn like animals at a trough, and the only thing, which uttermost poverty and starvation should never take away—the sense of a man's independence—is publicly and ignominiously destroyed. No: let the rich go kindly to the doors of the poor, and not the poor, pauper-like, to them. Let us have a hearty, constant, *individual* charity, and everywhere let all strive to furnish work to the needy. Poverty, hunger, and cold, are bad things—but not the worst. Debasement of character, the destruction of what has been the greatest honor of our laboring classes, their manly self-dependence and dignity, would be far worse evils. More painful even than the wan face of Want which now haunts our streets, would be the supple false features of Pauperism, her mean trickeries, her bold beggary, and her lying thanks.

But another danger, fearful and full of warning, stares us in the face—the effect of such poverty on the children of the laboring people.

Among the painful scenes which duty brings me in the presence of daily, none is so heart-depressing as the sight of a woman, used once to better things, who sees each day, not merely the relics of respectability and comfort and affection taken away to that burying-ground of so many dear treasures of the poor—the pawnbroker's shop—but who looks upon a worse loss—the daily depravation and degrading of the children. The sore need drives these upon the street; they fall into bad associations; each evening they return to the little room, more ragged and dirty; hunger impels them to petty crimes, and they begin upon the path which ends on the gallows, or in the prison-cell. Such experiences are

passing now every day.* These effects in other countries are familiar to those who have studied these subjects.

It is especially against these moral evils of penury that the Industrial Schools are designed to work. You feed the children it is true, you clothe them, but the greatest service done by you who have labored in them is, that by teaching industry and habits of application, by inculcating, consciously or unconsciously, refinement, purity, self-sacrifice and Christian obligation, you check and prevent the worst effects of poverty, and scatter seeds of love and duty where otherwise wild passion and self-will and crime would have sprung up. Though you feed the hungry mouth and clothe the shivering body, you are, most of all, missionaries of education and Christianity to the heathen of our cities. The act of bodily charity helps you in your effort for a higher charity. It is true now, as of old with a greater Benefactor, many come to you for the loaves and care for nothing else—still many with the loaves carry away words and deeds which they cannot easily forget.

Many a poor mother, this winter, as in all winters, will be able to school her children in the Industrial School, for the sake of the clothes and the meal, when otherwise they would be sent for beggary or thieving on the streets.

The only objections thus far made against these schools are not new, and were carefully considered in the beginning. I. The first is, that not individuals, but the State—the public, should bear the expense of what is for the public good.

The objection seems to me well-founded. You are doing, in fact, the work of Government. You are taking the poor who would be soon a burden on society, the outcast and exposed,

* We begin to observe such things as the following in a country paper:—"Since the stoppage of the cotton mills in Amherst, N. H., the jail there has been filled to overflowing with persons charged with petty thefts—a melancholy illustration of the old adage, that 'idleness is the mother of crime.' "

who would either add to the expenses of prisons and police, or infest the streets, corrupt public morals and endanger property, and you are fitting them to be useful members of our body politic. If the State consider the education of those in comfortable circumstances and comparatively unexposed to criminal temptations, as its peculiar duty and province—so much so that it provides it free of expense to the recipients, and casts the burden on our whole community—how much more should it be its duty to educate the destitute, he almost friendless, and those constantly and necessarily exposed to the greatest temptations. I cannot understand that governmental philosophy which gives free education to the rich and neglects the poor. If government is anything more than a police, if, as the organized will of society, it would be at all beneficent or even prudent, it should first of all attend to the destitute and ignorant.

It is not meant by this, that such schools as our Industrial Schools would be more efficient by being entirely in the hands of the State or City authorities. On the contrary, as these schools are of a reformatory as well as educational character, they need in their management individual as well as public assistance. To make of the Industrial School merely a mechanical, technical Institution, would be to ruin it. For its legitimate influence, we need the teaching, the personal example, the affectionate or kindly words, the moral lessons from our lady teachers. To secure these and to place the schools on a firm basis, we should have, for our schools, appropriations from the Legislature, even as have so liberally been given to many other institutions, both Catholic and Protestant, (institutions like the Catholic Orphan and Half-Orphan Asylums; Mr. Pease's Mission, the School of the Methodist Five Points Mission, the School of the Home of the Friendless, and others,) appropriations out of the School Fund, allotted as in the Public Schools, at so much *per capita* to each scholar under the supervision of the Board of Education.

This course would seem to present the proper mingling of public and individual effort in the sustaining of these schools. They would be placed on a sure basis, and not left entirely to the changing tides of popular sympathy, at the same time that they would employ the personal labors of the volunteers, so indispensable to their usefulness.

It is a course which has precedent in its favor. The Legislature has already passed acts, allowing to similar institutions a share in the allotments from the School Fund. Our schools are not sectarian—they are charitable and reformatory, while many of the schools in our city, which now enjoy these appropriations, are peculiarly sectarian and denominational. We trust that, on the approaching session of the Legislature, our Industrial Schools may at length be placed on this solid basis. Still, in the mean time, and supposing that no public aid should be extended to us, is it humane or wise to leave these crowds of little ones in ignorance or vice on the streets, because the State is too selfish or too indifferent to help them? Shall not we do our duty in the matter, even if Government will not?

II. The only other important objection urged against these schools, is implied in the previous one—and that is that the children are able to attend the Public Schools. To this, the best reply is made by the fearful statistics published for several years, of the number of truant and vagrant and uneducated children in our city. I need not recall them to you. You have heard of five thousand in a single ward—the XIth—of twenty-six hundred in another, of thousands in another. You know that the estimate varies from twenty thousand to fifty thousand. Now, taking the lowest count, there are twenty thousand children habitually unschooled, and growing up ignorant and vagabond. Whatever be the cause, here is the fact. It is idle to say, “let them go to the Public Schools.” They do not go, and they will not. There

they are, a poison and deadly evil in our body politic, and a constantly increasing evil. The practical question is, "how shall we remove it?"

On looking more closely into the causes of this spreading ignorance and disinclination to educational privileges, we find them various—partly lying in the force of circumstances, and partly in the indifference of the parents. Sometimes the mother is too poor to be able to spare her children from her little business—her gathering of coal or wood from the street; sometimes the family lives on the begging or pilfering of the little ones; often the parent is too proud to send the child of better days, in ragged dress, and bare-footed, to the school; often, in her own debasement and ignorance, she cares nothing for school or education for her child. Our schools act upon all these hindrances to education. They offer temptations and personal persuasion to the debased. They are not unfrequently schools almost made up of the children of drunkards. They give a substantial aid and industrial training to the daughters of the poor, which enable the parent to *afford* to school them. They are a charity—but a charity in the line of education.

Practically, it is ascertained that with them thousands of destitute, vagabond children are educated and reformed, while, without them, these children grow up to be curses or burdens to society.

The whole number of schools connected with our society is six, containing, last year, 1,176 pupils. The Wilson School—the oldest and most successful—has 490 on the yearly list; the school of the Home of the Friendless, 300; the Christ Church Industrial School, about 100; and the remaining schools, perhaps 300 more—making over 2,200 poor children brought under this influence.

You have now, ladies, been employed for some years in labors of charity in our schools. You have devoted much

valuable time, and given out much money for them. The question comes up, naturally, what have been the results of all this? What are the fruits? In determining the effects of any great moral movement, it is extremely difficult to measure by numbers and statistics. The most powerful elements in modern civilization, the most influential organizations, are silent and impereceptible in their working. What more gentle, more distilling as it were, more ineapable of being counted and measured, than the influence of the teacher and the preacher—the School and the Church. And yet what more powerful? Our whole Ameriean civilization of intelligence and virtue flows from those two sources.

It is so with these schools for the poor. We cannot at once count the girls saved from pollution, the ehildren who from vagabonds have become honest young women, the homes lightened with purity and affection from their indirect influence, the hungry mouths fed, the shivering bodies elad, the tears wiped away, the habits of patience and industry and self-control implanted, the number of souls fitted for Life immortal, these seeds and fruits wide scattered over the City are scarcely more to be reckoned or catalogued than the seeds of the meadow-grass and the wild flower. We can only observe the verdure and the bloom.

But we know, at least, the negative side; we know the connection of ignorance and crime; we see the wants where such schools and such influencees do not exist for or have not reached the poorer classes.

According to Hill, a faithful observer of causes of crime: out of 16,000 criminals in Scotland, only 4,700 could read well; 3,400 could not read, and 8,800 could not write. Ducpetiaux, the distinguished French Statistician, on these subjects states the following of the prisoners in England:

	Female.	Male.
Not able to read or write.....	39.8	34.4
Able to read and write imperfectly.....	55.0	54.1
“ “ “ well.....	5.1	11.1
“ “ “ superior.....	0.1	0.4

In our own Blackwell's Island Hospital, of the 1,029 females admitted in 1856, the sad class whose numbers are made up by just such poor girls as come now to our Industrial Schools, only 170 could read and write, like commonly educated persons, leaving 859 almost uneducated.

An ingenious friend has suggested an encouraging analogy in this connection.

It is well known that the French have attained to the most exact and crushing statistics with regard to crime, its causes and its periods. M. Quettelet has been able to show in his work, "*Le penchant au Crime*," in regard to events so apparently accidental as a suicide or murder, not only in what month of the year, but even in what hour of the day they will most probably be committed, and even the kind of weapon which will be used, and the peculiar motive which will most often impel. So that it would seem that man, though free and self-acting individually, on a broad scale is swayed by regular and almost irresistible influences to evil.

If this be so with bad influences, it is suggested, why may it not be equally true of good influences; and though individually we may frequently see no effects from moral agencies, why may we not conclude that, on a broad scale, the laws of good motive—the effects of morality, intelligence and benevolence—are as certain and irresistible as those from evil causes.

But we have the consolation of discovering more exact and definite effects than those attained by this analogy. I have recently spent some time in investigating our criminal records of the last four years. It is naturally to be expected

that the effect of these schools and of the Children's Aid Society, would only now begin to be seen, as the new crop of criminals and vagrants is diminished by their influences. For the full results we must wait many years. Beside, it might be possible, owing to the character of the emigration from Europe to this port, that the prison records would show an increase of crimes and of juvenile offences, and yet that crime on the whole had decreased. But what is the fact?

We will take first the records, in the different prisons, of what may be called the peculiar offences of children.

In 1855, we find in the Jefferson Market Court 385 commitments for petit larceny; in 1856, with an addition of probably twenty thousand to our population, we find only 172. In the same Court, in 1855, 1,405 cases of vagrancy; in 1856, only 800.

In the Essex Market Court (3d District), 441 cases of vagrancy in 1855, against 349 in 1856.

In the City Prison ("The Tombs"), we discover in 1851, 2,462 cases of petit larceny; in 1855, 3,299, and in 1856, when the effects of these various operations would fairly show themselves, 2,708, or a diminution of 591 in a single year, and a reduction of average of one petty thief to every $218\frac{1}{2}$ of the population in 1851, to one in about 240 in 1856, despite the poor foreign immigration in that period.

In cases of vagrancy in the same Prison, we have results not quite so encouraging. In 1851, these numbered 3,116; in 1855, 3,376, and in 1856, 3,403, showing an increase of 27 in one year, against an increase of population of some 20,000.

Turning now exclusively to children and minors, we discover that there were in the City Prison:

Children under 10.		From 10 to 20.		Total.
In 1851.....	175.....	1851.....	4,015	
1855,.....	277.....	1855.....	4,392.....	4,669
1856.....	314.....	1856.....	3,905.....	4,219

Showing an increase of 37 of very young children in 1856, compared with 1855, against an increase of at least 20,000 in population; and absolutely a decrease of prisoners between 10 and 20 years, during the last five years, of 110, and a decrease of average from 1 in 134, to 1 in 140 of the whole population.

Beside, what is most encouraging, a decrease last year absolutely of 450 children and minors in our great City Prison!

Of *pickpockets*, we discover 17 last year against 46 in 1855.

In cases of *petit larceny*, the roll stands thus:

	Under 10.	Between 10 and 20.
1851	17	1,144
1855	36	1,269
1856	none	1,028

Or an absolute ceasing of cases of thieving among small children, and a decrease, during five years, of cases between 10 and 20, of 116, against an increase of population of about 112,000; and a decrease, in one year, of 241 against an increase of population of some 20,000.

In commitments for *vagrancy*, are:

	Under 10.	Between 10 and 20.
In 1851	152	762
1855	155	667
1856	284	749

It will be observed that the commitments of very young children for vagrancy have greatly increased, while for those between 10 and 20 years, during the last five years, the decrease has been only 13, or a decrease of average of from 1 in 705, to 1 in 867 of the whole city.

These results, as compared with those in *petit larceny*, are owing partly to the increased strictness of the laws in regard to vagrant children, and partly to the fact that our Reformatory

agencies have not provided many refuges for homeless children, while they have especially labored for a moral renovation of these little ones.

When we regard the yet more general statistics pertaining to the *whole number* of prisoners in our prisons, we discover even more encouraging results.

We have on the register of the City Prison, in

1851.....	16,520
1855.....	26,955
1856.....	21,668

In all the prisons:

1851.....	21,792
1855.....	36,264
1856.....	27,881

Or a decrease, in one year, of 8,383 prisoners, and an increase, in five years, of only 6,089, against an increase of population of about 112,000, and a decrease of average from one prisoner in every 24.9 of our whole population in 1851, to about one in 23.3 in 1856.

It may be interesting to note that the average in London is 1 to 25, and in Paris 1 to 100.

It is not claimed, of course, that all these wonderfully encouraging results are due to the Industrial Schools and the Children's Aid Society. Many causes are at work, but among the most efficient, I make no doubt, are this whole class of operations for the young; for their education, their elevation, and permanent improvement. Among these 8,000 criminals, saved to the City in one year, and these 450 little thieves and vagabonds, who were kept out this year from the prison-cells which they have occupied before, how large a share should all those associations claim who have labored to provide new homes for the street-rovers, and who give daily education and training to the little ones? These dry numbers show that on a broad scale the slowly-dropping in-

fluenees, the words of mercy, the deeds of intelligent eharity, you have been quietly seattering, for these last four or five years, have at length, even on this hard soil, begun to bear good fruit. Even on the dark pages of the Prison-Book your self-denials have cast a ray of light.

Strange is the poteny of goodness! You spend a weary hour in apparently fruitless labor; you drop a kind word or a compassionate look in some obscure corner; you show for a passing instant, to some ehild of erime and penury, a faint reflection of the Divine compassion—and go away faithless. But behold, in distant lonely convict-cells, in far away prison-eourts, in gloomy halls of justice, your deeds of goodness and Christian love have penetrated and bear pleasant fruit. There are fewer ehild-faees behind prison-bars, fewer tears of misery under the young conviet's sentence, fewer mothers' hearts crushed by the ruin of their ehildren, less of young sorrow and erime and pollution, for your feeble efforts. Is not this a reward?

And will there not be even a greater? Will not, in the far-away dim Eternity, a day come in which a voice, sweeter than all earthly music, shall sound to the depth of your soul, bringing rich peace and joy, and saying, "Inasmuch as ye did it unto one of the least of these, ye did it unto me!" Ye did it unknowing, unseen, for one of the poorest and basest of your fellows, and ye find in that day, it was done for humanity, for Christ, for God.

It is true, such deeds may bring you trouble, privation, and self-denial; but the benefactors of humanity have always borne a burden, and hath not the greatest Benefactor borne much more than this for you? You may meet with ingratitude—but what did He meet with? You may be disappointed at seeing no fruits—but what did He see in his mission, and what doth He see still in us?

You are upon earth to imitate Him, and, through emptying of yourself, to be united through Him with God.

In looking at the fruits here of these efforts, did any one ever think of the changes which the next generation will see in the children brought from our schools and placed in homes in the country?

How many idle hands will be made useful, how many petty thieves become industrious laborers, how many vagabonds turned into steady householders; how many vagrants, how many robbers, how many house-breakers, how many despairing girls and vile women, how much laziness, how much vice, how much crime, how much poverty and hunger will be saved to society, in this number? What friends to Temperance there will be among these; what haters of vice; what lovers of good order and virtue; what virtuous women and strong men, who will remember the "pit" in our cities from which "they were dug." Amid this great band of children over our country, saved at least from the worst curses of society, you may never meet with one; still you have put in your weak effort, and God will guide the result.

The Industrial School movement has thus far steadily advanced. More and more public confidence is placed in it; and, if it weathers this financial storm, we may hope for its lasting success. It is true, the effort is expensive. The six schools connected with our Association will cost some \$6,000 per annum, or about five dollars to each child; the other schools at least \$2,000 more each year.

This seems costly, \$8,000 for reforming poor children—but what would those children have cost, if they had been vagabonds? Suppose that one-half of the 2,000 children in the various schools had been in time imprisoned or arrested—what would that number, for a single year, have cost, for board alone, at the price in the City Prison, of thirty-five cents a day? Over \$127,000. What would the 8,000 prisoners, saved last year, by good agencies, to the City, have cost only for food? At least \$900,000. And if, in addition, be

reckoned the cost of arresting, trying and convicting them, we can form some feeble idea of the *Expenses of crime*. And those 450 petty thieves and criminals, saved last year, what would their expenses alone have been for a year? At least \$57,000—or five times that of all the Industrial Schools together!

Shall we hear more of the *expenses* of charity? It is the cheapest of all outlays for the State. It is *Crime* that costs.

Let us, then, go fearlessly on, trusting in the good sense and humanity of the community, and, above all, in the Divine promises, knowing that “we shall reap, if we fail not.”



APPENDIX.

AFTER the delivery of the above address, a meeting was organized, of the ladies, with Mrs. Prof. WILSON, founder of the Wilson Industrial School, in the chair. A few appropriate remarks having been made, the reports were read from the various Industrial Schools, of which these are the abstracts.

THE WILSON INDUSTRIAL SCHOOL FOR GIRLS,

137 AVENUE A.

This school was organized nearly five years since. The ladies to whom it owes its existence have sustained it, at an annual expense of more than \$3,000. They employed two teachers, a matron, an assistant, a tailoress and a dress-maker.

At noon, the children are furnished with a dinner, and in the afternoon they are taught sewing in the school-room, while the older ones are received into the trade-classes. There is, besides, a *house-work class*, composed of all the pupils above the age of eleven years, five of whom are detailed weekly to do the work of the house, under the instructions of the Matron.

In point of order and improvement in the branches taught, the school will compare favorably with the best conducted ward-schools.

At the head of the tailoring and dress-making department, two competent persons have been employed, for the last three years, at salaries of \$300 each. Many girls have left these classes for situations where they earned three and four dollars per week. The average attendance is greater now than at any former period.

The Sunday-school has been well attended through the summer, and now numbers more than one hundred pupils, mostly of the day-school.

A warm and palatable dinner is given, at a cost of only two cents for each child; and the entire cost per annum for each one, including salaries, food, clothing, &c., is fifteen dollars. Since its establishment, one thousand children have been under the care of the Institution.

FOURTH ANNUAL REPORT OF THE FOURTH WARD INDUSTRIAL SCHOOL ASSOCIATION,

181 CHERRY ST.

The Fourth Ward School is established among the most ignorant and degraded population of the city, and the children are such as it is extremely difficult to train into habits of virtue and industry. With habits not yet fully hardened, their intellectual powers are bright, their imagination is easily excited, and they are easily affected by steady kindness. What, we think, has been with them the chief attraction to the School have been the visits of the volunteer teachers, ladies who come among them, and, by forming intimate acquaintance with them, are enabled to touch their hearts, and gradually obtain an influence over them.

In the first three years since the School was established, 410 persons have been sent from this Ward to country homes. There are, at present, registered upon the books of the school, 240 children, who have attended during the past year; the average attendance has been 95. Since the removal of the School to Cherry street the attendance has largely increased, and we expect it will continue to do so during the winter. The children have earned, during the past year, 507 garments and 107 pairs of shoes. During the winter season the scholars learned very rapidly. The house in Oliver street (which had been generously given us for three years by Mr. Grinnell) was found by the landlord to have increased so much in value, that we could no longer remain there; we obtained, after an appeal to the public, a house in Cherry street, and this is somewhat too small for the School.

GERMAN SCHOOL,

14 AVENUE C.

The German School opened in January, 1854. The children are tractable, orderly, and affectionate, under the care of a Principal, a Matron, and twelve Volunteer Teachers.

Number of names on the Register since January 18, ...	389
Sent to families or to trades, ...	73
Sent to the Public Schools, ...	150
Removed to the country with their parents, ...	27
In connection with the School at this time, ...	115
Attendance, between 50 and 60.	
Expenditure of past year, \$1,007.61.	

HUDSON RIVER INDUSTRIAL SCHOOL.

The Hudson River Industrial School was opened in the Winter of 1854, in the large and airy basement of a church, in West Twenty-eighth street, between the Ninth and Tenth avenues.

Daily average of scholars taught to spell, read and sew,.....	80
Number of garments distributed during three years and a half,.	1,916
Pairs of shoes,.....	250
Pairs of stockings,.....	200
Of the garments made by the children,.....	1,071
Yearly expenses of the school, about.....	\$1,280
For purchase and preparation of food from this sum,.....	\$340

These expenses have been reduced to the lowest possible point, and we are entering on a trying winter without any funds in our Treasurer's hands

EAST RIVER INDUSTRIAL SCHOOL.

This school is located in Fortieth street, near the Third avenue, and its scholars, for the most part, are the destitute children of Irish and German parents, occupying that part of the City known as "Duteh Hill."

Since its commencement five or six hundred children have derived more or less benefit, physical and moral, from its influences.

It now numbers about one hundred and twenty scholars.

Average daily attendance from seventy to ninety.

Principally girls between the ages of five and fourteen years.

One salaried teacher is employed by the ladies, who attends the school six hours daily.

The children are clothed in garments chiefly of their own making, and earned by their own good marks; they are thus taught to rely on their own efforts for the supply of their wants, and on their punctuality, cleanliness and good behavior.

GERMAN INDUSTRIAL SCHOOL OF CALVARY CHURCH, N. Y.

This School is composed of German Protestants, and is supported entirely by the church to which it belongs.

Expenses incurred, since the first of January, have amounted \$582, out of which sum the teacher has been paid \$4 per week, and the teacher of sewing, \$3 per week. The balance has been used to purchase shoes, materials for clothing, and to pay the under-sexton.

There are in the school 60 children; average daily attendance, 50. Hours of attendance from nine to one o'clock. Two ladies assist each day in hearing the lessons.

Made in the last ten months, 240 garments. Dresses, 20.

INDUSTRIAL SCHOOLS ATTACHED TO THE NEW YORK HOUSE AND SCHOOL OF INDUSTRY,

100 WEST 16TH STREET.

There are two Schools attached to this Institution; one for girls, held twice a week, where they are taught sewing, knitting, and embroidery. In operation seven years. Contains about 200 girls, ages from four to sixteen years. Leave us yearly, for trades, from twelve to fifteen.

The second is a daily school where the children are fed and partly clothed, as well as taught. In operation two years. Composed of boys and girls under twelve. Contains only 64 children. These are from the very poorest class.

HOME INDUSTRIAL SCHOOL,

654 SIXTH AVENUE.

[*Sustained by the Managers of the "Home for the Friendless,"*]

This school, from its commencement, has made constant progress. About three hundred and fifty different pupils have been registered. The average attendance has been much less. During the past year it has been good. Average for the past month, 130.

Marked improvement is manifest. Over 50 now present daily were among those who commenced their attendance soon after the organization of the school.

Many of the children have been induced, by the advice of their teachers, to leave the city for desirable homes in the country.

The gratitude evinced by some, who have been rescued from degradation and suffering, is truly refreshing to the laborers in this moral vineyard.

INDUSTRIAL SCHOOL OF ST. JOHN'S CHAPEL,

TRINITY PARISH.

The Industrial School of St. John's Chapel was founded March, 1855. Its object is to teach children the art of needlework, combining instruction therewith.

Names on the books,..... 425

Largest number in attendance at one time,..... 250

Several have been apprenticed to mantua-makers. Work is occasionally brought in, the proceeds of which are added to the school fund.

CHRIST CHURCH INDUSTRIAL SCHOOL.

Return of children of Christ Church Industrial School, from 1st July, 1856, to 1st July, 1857.

On school record on July 1st, 1856.....	152	
Admitted from July 1st, 1856, to July 1st, 1857.....	51	
	—	203
Left to go to Ward School.....	14	
“ “ German “	2	
“ “ Catholic “	3	
“ “ Places, etc.....	10	
“ “ the country with their friends.....	11	
Removed from the vicinity.....	26	
Taken off the record, whose names were retained there, but who have not been for a very long time.....	30	
	—	96

Total remaining on July 1st.....107

Of these, 36 are boys; 71 girls.

There are among that number—

- 21 half-orphans,
- 3 orphans,
- 1 foundling,
- 2 whose fathers are paralytics.

60 of mixed American and German parentage.

- 2 B. Americans,
- 2 English,
- 14 Germans,
- 29 Irish,

107

Catholics.....	66
Protestants.....	49
Average attendance for the year ending July 1st, 1857.....	67

